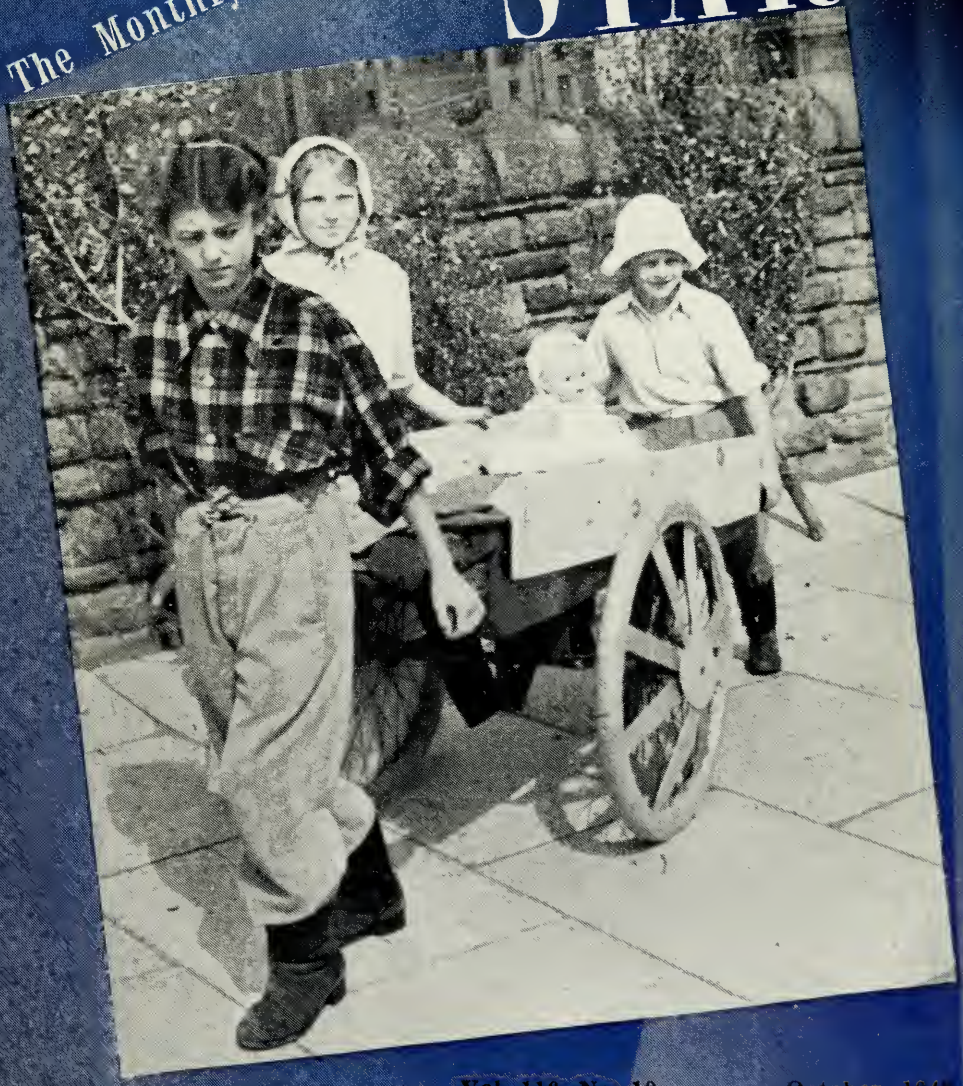
MILLENNIAL STAR

The Monthly Magazine on MORMONISM



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About the Cover

O PIONEERS ! The thrilling stories of their journeys have enchanted young and old alike for a good number of years. Many have heard of their adventures at Grandmother's knee and have helped her re-live days gone by. Books have been built around the story of the conquest of the West. Many have turned back the pages of time with pageant and have seen that era. The stage has become a plain or a valley, and the players have toiled or danced as did they of old.

Outstanding feature of many district conferences this autumn has been a children's programme presented during the morning session. Multitudes of conference goers can testify to the inspirational quality of the children's performance. Several of these featured the Mormon Pioneers or the Indian theme around which the summer Primary activities have centered.

Here Shirley Gould, Maizie Dimmer, and Royston Hayward of the Bristol Branch Primary portray the journey of an early handcart company. This was one of several scenes from the pageant "Wagon Wheels" which was presented at the conference of the Bristol District on the 5th of September.

By James L. Mortensen

[Cover photo by Gerald Wilkinson]

★ THE LATTER-DAY SAINTS' ★

MILLENNIAL STAR

109th Year OCTOBER 1948 Vol. 110 No. 10

EDITOR: Selvoy J. Boyer

Associate Editor Robert E. Riggs

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THE HEARTS OF THE CHILDREN

EDITOR'S NOTE: This article was written especially for the readers of the "Millennial Star" by Charles W. Dunn, Patriarch and former President of the Logan Stake, Logan, Utah.

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By Charles W. Dunn

●

AFTER every great war, and especially after two world-devastating holocausts such as we have so recently suffered, the morale and the moral integrity and stability of all the people slumps and degenerates.

The movies, the public dance and the current literature become overseasoned and influenced by stimulating and suggestive vulgarity, indecency, and, resulting from all of these causes, dishonesty, unchastity, crime, and juvenile delinquency become rampant.

From the beginning one of the cardinal doctrines and requirements of the Church has been the living of chaste, clean, and pure lives, enjoined upon all its members and advocated to all mankind.

The Apostle Paul admonished youth in these words, "Children obey your parents in all things, for this is well pleasing unto the Lord," and the wise writer of the Proverbs counselled men in this wise: "Train up a child in the way he should go, and when he is old he will not depart therefrom."

Like unto this ancient truism is the declaration of Pope, "As the twig is bent, so will the tree be inclined."

The Lord declared to His people in our own Dispensation, "I have commanded you to bring up your children in light and truth." "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organised, and teach them not to understand the doctrine of repentance, faith in Christ, the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents."

Fathers and mothers should teach their children from infancy elevating and true principles, and ever hold before them the exalting and divine injunction of Jesus, the Master, and the revealed Gospel as restored through the Lord's Prophets.

Exhortation is very important, but good example is imperative in the daily contact between parents and children. Most naturally children walk in the footsteps of their fathers and mothers and to a lesser degree of their teachers and associates. How careful then, must parents and teachers and leaders of youth be, so that the natural respect and adoration and hero worship of their boys and girls shall never be dispelled and destroyed.

There need not be, and there must not be, any cruel disillusionment in a

young child's life. How well I remember an experience that struck me like a blow when just a little lad of five. Like all normal children I revered and loved my parents and I looked up to and idealised men in general, and especially young men who seemed to me so strong and splendid. To me they were personified perfection and I longed to grow up and be like them. One spring afternoon I listened to a group of men and big boys as they told obscene and filthy stories and profaned the name of the Lord while loafing on the sunny side of a barn. I think I have never felt so hurt and heartbroken in my life. It was my first cruel disillusionment and I then and there lost much of my adoration and respect for my fellowmen. I went home and in sobs unburdened my disappointment to my mother, while she tried to re-assure and comfort me. Great was the sorrow of a little boy and it lasted for many days.

"Better," Jesus said, "that a millstone be hung around a man's neck and he be cast into the sea, than to offend one of these little ones."

Always be worthy of the love and respect and adoration of little children. Be not a hypocrite. Let your life be four-square with your words and your pretensions.

Parents must stand between their children and lures and pitfalls and dangers and wickedness of a decadent world. They are their sons' and daughters' best friends and ever must be. Yes, train up a child in the way he should go. Help him to form fine, uplifting habits in infancy and youth, and he will be the man of your dreams, and he will be able to stand alone and win in life's battle.

How beautiful is a little child learning to lisp a prayer at mother's knee. Grateful, humble, and faith-inspired prayer should become a daily and lifelong habit. I have few fears for the boy or girl who kneels in humble prayer each day before the Giver of all good gifts. Through the process of doing, the child learns to regularly attend his church and his priesthood and auxiliary meetings, and to be active and happy in such associations. The entire family should go to the Lord's house each Sabbath, and worship together.

Habits of thrift, industry, honesty, sobriety, chastity and good citizenship should be acquired by the youth in every Latter-day Saint home, and the payment of an honest tithe should be one of the rules of life.

Parents, you have been blessed beyond measure in your children. They are your jewels and the fruits of your lives, and "a tree is known by its fruits." Never desert your children or turn them away. Be their best friends in their triumphs and in their greatest need. When trouble comes to them, and when they stray from the narrow road, be patient, forbearing and forgiving, and lift them up and sustain them when they fall. Remember always the parable of the Prodigal.

Parents can never be completely happy in Eternity, and their salvation can never be complete, without their children. There must be no vacant chairs. It is the duty of every parent to go out into the desert and the wilderness and rescue the straying lambs and bring them safely back to the fold, but how much better to keep them

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TEACHING — Students Evidence Appropriate Habits of Behaviour

EDITOR'S NOTE: This is the second in a series of four articles on "Characteristics of Good Teaching in the Church of Jesus Christ of Latter-day Saints" written especially for the readers of the "Millennial Star" by Mrs. Emily M. Carlisle. Mrs. Carlisle is a teacher by profession as well as a teacher in the Church and for several years has guided the teacher training class of the Holladay Ward.

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By Emily M. Carlisle

●

LEARNING in a classroom ultimately finds expression in action — something done by the pupils and the teacher. One characteristic of good teaching in the Church of Jesus Christ of Latter-day Saints is that students evidence habits of behaviour suitable to Latter-day Saints on all occasions, at all times, under all situations.

In the Doctrine and Covenants, 88: 118-122, the Lord states clearly what He expects of us as teachers and students:

> "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.
>
> Organise yourselves; prepare every needful thing; . . .
>
> Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege."

This revelation sets up standards of action for the Latter-day Saint classroom. First there is a joint purpose of teacher and students—to "seek learning by study and also by faith." Second, there is organisation, preparation for every need. Third, all participate. Fourth, there is co-operation with all working for the good of all.

These are democratic standards of procedure. Democracy, a priceless heritage, has been passed down to us from the Magna Carta and the Bill of Rights of 1689 when Englishmen were granted freedom of speech, press, assembly, and other rights. In analyzing the democratic principles of the revelation for classroom procedure we find reverence by all for each individual in the class, a sharing of interests, co-operation, and equal privileges for each member.

In the Holladay Second Ward and in the Olympus South Ward of Big Cottonwood Stake, two teachers who have been graduated from the Holladay Teacher Training Class are teaching in the Senior Department of the Sunday School. Their lessons are "Our Standard Works." These teachers will evaluate their teaching by results. They will try to have each student not only get a knowledge of the Scriptures, but an appreciation and love for them. The action resulting will be the reading of the Scriptures and the keeping of the commandments of the Lord that pertain to Latter-day Saints.

From class discussions these teachers have outlined in their teacher training notebooks other criteria from which they evaluate their classes.

A. Classroom procedure gives evidence of careful planning.
   1. Teacher is well prepared with lesson.
   2. Tools for work are in the classroom—the Bible, Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

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A Measure of Righteousness

By Alma Sonne

TITHE PAYING is a measure of righteousness. It is an evidence of sincerity. It opens the door to a oneness with God and a partnership with Him in the daily affairs of life. The tithe-payer manifests a willingness to subscribe to God's laws and to abide in the truth. In so doing he gains strength; he suppresses selfishness and joins in the programme outlined and specified for man's exaltation. Tithe paying is a barrier against greed and avarice which canker the soul. It provides an exercise of faith so essential to spiritual development. It builds character, strengthens the moral fibre, enlarges the soul and makes for happiness and contentment.

Alma Sonne
European Mission President and Assistant to the Council of the Twelve

■

Tithing, as a law, is older than Israel. Abraham, Prophet and Patriarch, paid tithing. He did so as an acknowledgement of his blessings. It was an expression of his gratitude to God and a manifestation of his faith. Jacob, his grandson, similarly blessed, made a covenant with God that "of all thou shalt give me I will surely give a tenth unto thee." (Gen. 28: 22) It became a standing law in Israel and furnished the revenues which supported its religious devotions. The law of Moses specifically stated that "all the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord." (Leviticus 27: 30) The Lord's people have always lived under the law of the tithe. That law recognises the Lord's interest in everything mankind produces. That interest was to be used for religious purposes. The tribe of Levi, instead of receiving an allotment of territory, was given the tithes of the people.

Malachi, the Prophet, who spoke in a clear, strong voice, submitted the following test to ancient Israel: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me know herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Malachi 3: 10) Centuries later Jesus quoted these words to the Nephites on the American continent and thus approved, not only the commandment, but the promise connected with it.

In the days of Jesus the devout Jews regarded the payment of tithing as an essential requirement of their religious obligations. "I give tithes of all that I possess," said the boastful and self-righteous Pharisee in the parable of the Pharisee and the Publican. (St. Luke 18: 12) Evidently the Jews then paid a tenth of their garden products as a church offering, for Jesus in His unparalleled denunciation of their superficial service said: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23: 23) Here again,

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Dewsbury Chapel Dedicated

DEDICATORY SERVICES for the Dewsbury chapel were held September 5th, making the fifth chapel President Alma Sonne of the European Mission has dedicated in the British Mission.

Dewsbury, in the Yorkshire mill section near Bradford, is the home of an active branch of the Church, and the British Mission Genealogical Society. As is the case in all such meetings, the Dewsbury dedication services were inspiring and impressive. The meeting was conducted by Leeds Dis-District President Weston N. Christensen. Over one hundred people crowded into the chapel, the halls, and other rooms of the building to be present when President Sonne offered the dedicatory prayer.

In his sermon President Sonne related the story of a conversion in Lulea, Sweden, many years ago. He also complimented those who had rendered beautiful musical selections, declaring that people who sing give us uplift and strength. Stating that there is nothing more constructive than "Mormonism," he pointed out how all the leaders of the Church have been great builders.

Elder Christensen reviewed the history of the Dewsbury Branch, formerly known as the Batley Branch, which has existed since 1904. Previous branch presidents have been William J. Salmon, Walter Walker, Elder Stocker, Allen Geddes, and Fred Laycock, who laboured as branch president for thirteen years before he became Leeds District President in 1943. Missionary activity, suspended during the war, was resumed in Dewsbury in January, 1947, by Elders John Newey and Albert N. Chaston. F. A. Womersley is the present branch president. Relief Society, M.I.A., and Sunday School are all functioning smoothly in the Dewsbury Branch today.

President and Sister Selvoy J. Boyer of the British Mission were also in attendance. President Boyer spoke, as did Elder Wallace G. Bennett, European Mission secretary. Excellent music added to the spirituality of the meeting. Joan Day and Beatrice Mardsen sang "Bless This House" as a duet arranged by Elder Hal Campbell. Elder Campbell directed the M.I.A. chorus in a stirring rendition of "Sweet Is the Work." Fred Laycock sang "The Builder," which inspired President Sonne's remarks about the constructive element in "Mormonism." Members and missionaries from Bradford, Leeds, Halifax, Barnsley, and Sheffield were among those present.

The large grounds surrounding the Dewsbury property offer excellent opportunities for welfare projects.

Reids Bid Farewell to Britain

TO spend two years of one's life in the service of God, which is to serve God's children, is to experience the growth of a deep and abiding love for those people with whom and for whom the labour has been performed. Every missionary who reaches the time when he must turn his back on two years of diligent service in the mission field finds the same feelings moving within him that he can more easily recognise than describe.

Wallace R. Reid, who has served as Nottingham District President and as first counsellor to the Mission President, and his good companion, Nora P. Reid, who has ably fulfilled the duties of Mission Primary President, have come to the close of a two-year mission in the British Isles, honourably fulfilled. As missionaries who have faithfully and joyfully magnified the calling given to them, they wish to speak, and they speak not for themselves alone but for the multitude of missionaries who might say the same, words of love and gratitude to their many friends in the British Mission:

"As we come to the close of our mission and prepare to step aboard the homeward bound ship, we do so with mingled feelings. It is not possible to have lived and laboured here with all the splendid saints, elders, lady missionaries, investigators, and many other fine folk without finding our hearts becoming filled with a love and appreciation for you all.

"It would be an utter impossibility for us to fully express just how we feel toward you all. Our hearts are full of tenderness and cherished memories which we pray will always remain with us. We leave this lovely land humbly grateful for having had this blessed privilege, for having added to our lives the indelible imprint of your kind and loving personalities. May God bless us all that we may ever cherish these things and give glory to Him for His blessed Gospel which has brought all these things to pass, and may He sustain us all in righteousness that we may endure to the end and greet each other in that glorious future day of reunion is our sincere hope and prayer.

"To the faithful workers in Primary and M.I.A. throughout the mission with whom we have been so closely associated we feel to especially express appreciation for your good measure of service and devotion and urge you each and all to continued strivings toward a more perfected organisation.

"Faithfully your brother and sister,

"WALLACE and NORA REID."

RELIGIOUS BELIEFS OF THE AZTECS

By Dr. Charles E. Diddle

EDITOR'S NOTE: Scripture is replete with instances of nations who prospered through living the word of God but later apostatised from the faith. In most instances the falling away of these groups of people was characterised by a gradual corruption of principles and practices rather than a sharp, instantaneous rejection of the truth. As more and more error crept in, fact and fancy became closely blended into a creed of superstition and myth with only a faint connection to the truth from which it sprang.

A striking example of this we find in the story of the ancient inhabitants of the American continents. They who were privileged in the first and second centuries A.D. to have in its purity the Gospel of Jesus Christ had, at the time they were discovered by European explorers, degenerated into worshippers of false Gods, held firmly in the bonds of ignorance and superstition. Dr. Charles E. Dibble, head of the Anthropology Department, University of Utah, here presents some of the outstanding legends of the Aztec Indians of Mexico.

THE Aztecs of Mexico were a fanatically religious people whose fanaticism led them eventually to excess in human sacrifice. Although these people founded their city as late as 1325, they had had centuries of migration prior to the founding date.

During their years of wandering they were led by their god Huitzilopochtli, who spoke with them and counselled them constantly. It was this oracle which spoke to them during their wanderings and commanded them to introduce human sacrifice as a token of reverence and obedience to their god. The Aztecs were somewhat like the Romans; they had their own gods, but, as they conquered and incorporated other peoples, they included new gods in their pantheon. From this amalgamation of gods and concepts certain beliefs stand out.

THE CREATION

The world had been created many times, i.e., mankind had been created and destroyed many times. The sun, which to them was synonymous with the world and life itself, had been repeatedly created and destroyed.

Tezcatlipoca, the god of night and magic, made the first world and created the first men. They were giants who practiced no agriculture but lived from wild fruits and seeds. The sun (Tezcatlipoca) was struck by Quetzalcoatl, the god of learning, and the sun converted itself into a tiger and ate all the giants. The earth was in darkness and without people.

Quetzalcoatl became the sun and man was created for a second time. A great wind arose and all mankind perished except a few who were converted into monkeys.

The god of rain was then converted into the sun, and man was created for a third time. It subsequently rained fire and all perished except a few who became birds.

The goddess of water became the fourth sun and mankind was again placed upon the earth. Soon the earth was flooded and all men were drowned.

A very few were saved by being converted into fish.

For the creation of the fifth sun all the gods congregated at Teotihuacan, where two of them threw themselves into the fire. Through this test they became purified and because of their splendour they became the sun and moon.

HUMAN SACRIFICE

Human sacrifice should be viewed in the light of the Aztec concept of the creation. The life-giving sun and the Indian had been created by the gods who gave their lives in the creative process. Conditions favourable to the Indian (sun, rain, corn, etc.) could only be assured by keeping the gods placated and nourished. The common food of the lowly Indian (corn, beans, and chili) would not be acceptable to the gods. They could only gain sustenance from the most precious thing the Indian had to offer—human blood. This offering of human life meant merely keeping the Indians' half of a reciprocal arrangement. The gods gave their lives to create man and give his sustenance; man gave his life to provide the gods with nourishment.

THE AFTERWORLD

The Aztecs believed in a life after death. The soul of the deceased Indian passed to Mictlan—the place of death. This "other world" consisted of many divisions where the souls arrived according to their profession in life and the manner of their death. Those who died in battle or were sacrificed joined the sun in a privileged life in spacious gardens, where they fought or whiled away their hours according to desire. Those who drowned, were struck by lightning, or died of disease, went to a paradise which abounded in fruit trees, corn and beans. All other souls undertook a perilous four-year journey before reaching a final resting place.

THE PRIESTHOOD

Because it was very necessary to maintain a friendly relationship between the Indian and his many gods, the priesthood played an important role in Aztec society. At birth many boys were dedicated to a life in the ministry. Upon reaching their fifteenth birthday, they entered a seminary where they were trained in the mysteries of the priesthood. They were instructed in the art of painting and interpreting the sacred Aztec books which dealt with religion, mythology, and history. The priest and his religion entered many phases of Aztec life which seem unusual to us. Sports, warfare, commerce, science, and art were daily activities which enjoyed the guidance and patronage of the priesthood. Indeed it may be said of the Aztec as of Europe during the Middle Ages, "learning was nurtured on the steps of the temples."

Dr. Charles E. Dibble

I WAS LOOKING AT A "STAR"

By Edith Russell

A COPY of the "Star" arrived today, and an unseen hand drew back a curtain in my memory. Not that England and home are ever very far from my mind, but the sight of this beloved publication induced a peculiar nostalgia, not easy to evade, not easy to describe.

So much has happened since I occupied, with appalling pride, the great oaken editorial desk, in London. You probably remember, bombs fell on the capital in those days. Faith, never an easy thing to my erring soul, fought a battle in crowded shelters, bombed stations, multifarious queues. It was good to learn—often the hard way—that God cared about His missionaries.

Only last evening, I suddenly stopped what I was doing, to look around my room—and marvel! It is almost three years since I went home to my family to tell them I was planning to leave England to come to America, there to attend university. They were, frankly, sceptical. My finances presented a spectacle of the totally absurd! Five pounds. My health approached the pathetic. I could understand their tendency to ridicule — Oh, with the greatest love and concern for me—my expressed intention to travel west. But the gift of faith was mine. A gift so exquisitely whole and unstinted, I knew that though not a ha'penny was mine and I knocked at America's door a broken invalid, yet should I be admitted!

A heart attack in London, four unspeakable days of sea-sickness, an awful period of disguising an old diabetic condition from a watchful stewardess lest she report to the authorities and I be forbidden to land —and I passed my last medical before setting foot on Zion's continent. The old doctor regarded me with amusement.

"So you are proceeding to Brigham Young University?" he smiled.

"Yes, sir. With your permission."

"You have it," he said. "You look healthy enough!"

I noticed he put on his spectacles for the next candidate!

Perhaps you didn't know, but ever since I was a child I have held a dream in my heart to go to university. An English university, of course. Or, when my dreaming was indulging in the luxurious, to Sorbonne. I never even thought of an American university . . .

I have spent two years at Brigham Young. Yes, I marvel, for even now I have no money—nor ever had! My fees —yes, indeed, they have all been met. It was the sight of my books, here in my room, which made me pause last evening to reflect—and to thank God with sudden shame and love and gratitude. English, chemistry, French, psychology, sociology, religion . . .

So much has happened in these two and a half years. I have lived in the homes of the apostles—I have learned to love Leah D. Widtsoe and value

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RED-LETTER NOTES

from the experiences of our British Missionaries

IT HAPPENED IN HYDE PARK

—By Robert E. Riggs

Wherever the fame of London's Hyde Park has reached, the fame of Speakers' Corner is known also. And inseparably attached to the name of Speakers' Corner is that of the Hyde Park heckler. Even a mediocre speaker can attract a crowd when beset by a first class heckler.

One evening at the close of a hot August day, the Mormon Elders were holding forth with their bold declaration of the truths of the everlasting Gospel. Joseph Smith and the Book of Mormon were frequently mentioned in the fervent testimonies of the missionaries. As the crowd listened intently to catch the words of a new and somewhat soft-spoken missionary, the air was suddenly rent with an avalanche of shrill abuse, shocking even to the regular frequenters of Hyde Park. All eyes turned to the source of the outburst to see an aged but still lively old man with long, white locks flowing from head and chin.

An expert at the game of stealing an audience, he immediately seized upon the advantage of the attention that was drawn to him. Climbing to a platform already conveniently set up nearby, he began in loud tones and strong accusations to denounce Mormonism. "Those people say the Book of Mormon is the word of God," he shouted derisively.

Quickly to the front sprang several other hecklers who a moment before had been racking their brains for some means to successfully befuddle the Mormons. They were ready to recognise an opening from whatever direction it might come. As the old, bearded man proclaimed in all his derisiveness, "Those people believe the Book of Mormon is the word of God," like a pre-arranged chorus his fellow hecklers shouted,

"It is! It is!"

Anything can happen in London's Hyde Park.

MISSIONARIES: Send in your interesting experiences for recording on this page.

HARMONY—By Edward O. Wright

Our two missionaries in Hucknall, Elders Ballard and Thacker, are very persistent with open-air meetings, which they hold every day on Hucknall market square. Although some missionaries may find street corner or market square meetings quite devoid of listeners from time to time, these elders are never wholly without an audience. What is the secret of their success? "Spider" is the answer.

"Spider" is a small, brown and white spotted dog who was first attracted to the meetings several weeks ago and has come regularly ever since. Each day he is to be seen lying quietly at the feet of the missionaries as they discourse upon Gospel subjects.

But there is one thing that "Spider" enjoys most of all. No sooner do the elders start to sing than the dog, raising his voice in a tenor howl, joins them in song. This spectacle causes much amusement both to listeners and to the singers, and no amount of persuasion can cause the dog to cease his efforts, except putting an end to the singing.

As the missionaries take the stand each day, they look around with the

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"THE LIGHT OF TRUTH"

By Wallace G. Bennett

"TRULY the light is sweet, and a pleasant thing it is to behold the sun." These lines by the writer of Ecclesiastes bring to mind the long, sun-lit days, gone now for a season, which were enjoyed so much in Scandinavia. Lulea, Larsmo, and Narvik are more than cities containing active branches of the Church. They are northern spots where light shines throughout the summer night—and where a deeper appreciation of light's significance was gained while basking reflectively in its glory.

The earth receives its light and heat from the "luminous celestial body" around which it revolves. But the light of life for mortal men dwelling thereon is the celestial being who "made heaven and earth, the sea, and all that in them is." (Exodus 20: 11)

Jesus announced to the scribes and pharisees, "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life." (John 8: 12) Christ lights the way of those who have accepted His Gospel and live its teachings. "Light cleaveth unto light," and "truth embraceth truth," for "the glory of God is intelligence, or, in other words, light and truth. Light and truth forsake that evil one." (D. and C. 88: 40; 93: 36, 37)

To those whose eyes are single to His glory, Jesus has promised, "Your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (D. and C. 88: 67)

Christ light glows in children, "for of such is the kingdom of heaven." It can be seen in those whose acts are motivated by love and a desire to serve. The humble, the "poor in spirit," the meek, the merciful, the "pure in heart," the "peacemakers" know of its strength and power.

The state of the world testifies that all men "comprehendeth it not" as there is much darkness throughout the globe. Despair, bitterness and fear pervade the hearts of men. Men and nations condemn each other for the failure of peace to follow war.

But the real condemnation, as the Master declares, is, "that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light . . . but he that doeth truth cometh to the light, that his deeds may be made manifest . . ." (John 3: 19-21)

Those who have received the light of truth have a great responsibility to help others find it. To such the Saviour instructed, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." (Matt. 5: 16)

Christ's Church has been established again among the nations. Shortly after it was restored to earth, Jesus said to His leaders and people through Joseph Smith, the prophet, "Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations." (D. and C. 115: 5) In a spirit of love may we do our part in aiding our fellows to see the standard and comprehend the light which makes it shine.

Primary Anniversary and Graduation Day

By Nora Pratt Reid

SEPTEMBER is past, and the Primaries of the British Mission, once again humming with winter activities, are taking on the business-like appearance of a well-organised, successful, Church auxiliary.

August was a very important month for the Primary: first, it was the month in which we celebrated the birthday of the Primary organisation in the Church; second, it was the month of Primary graduation day; and third, here in the British Mission was held the first Primary graduation day in our history. Months before the great day bulletins and instructions were sent to supervisors and Primary Mothers to guide them in preparing boys and girls of twelve years and over for graduation.

Specially prepared certificates signed by the President of the British Mission, the Mission Primary President, and the Primary Mother were presented on graduation day, August 1st, to all boys and girls twelve years of age who had fulfilled the requirements. Graduation day will be observed annually henceforth throughout the mission in conjunction with the M.I.A. and branch presidencies, whose privilege it is to receive the graduates into their new activities in scouting, beehive, and priesthood work. Thus the well-knit programme of the Church will prevent the loss of our splendid young people during those all-important early "teen-age" years.

Reports show that forty-nine children were graduated, and we wish to congratulate the teachers and mothers who gave no nobly of their time to help these young people to attain this goal. One branch president, while interviewing six candidates at a graduation ceremony, was surprised and pleased at the knowledge exhibited in answer to his questions. Two of the six were members of the Church, and four were non-members. After they had received their certificates, each one expressed his joy and love for the Primary and told what had been gained from it. An outstanding statement made by the non-member children embodied a great desire to continue keeping the Word of Wisdom throughout their lives and to remember always the other wonderful things they had learned.

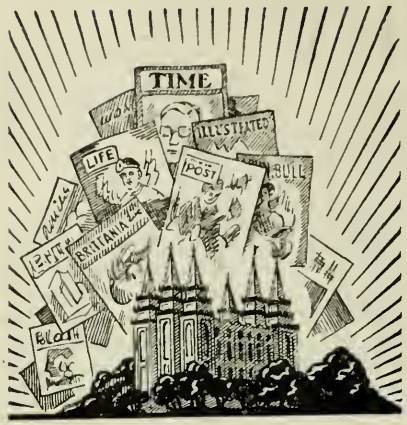
Officers and teachers of the Primary are thankful for the privilege of bringing the Gospel to the children of Britain, some 666 non-members enrolled in our Primaries and 766 visitors of last quarter, besides the 184 Latter-day Saint children enrolled.

Primary is building characters and better citizens for the Kingdom of our Father in Heaven. To all those who have a son, a daughter, a niece, a nephew, or a neighbour's child of Priary age, comes the cordial invitation to take him by the hand and lead him into Primary.

*

Little children are the nearest thing to heaven because they have only shortly come from there.

THE CHURCH AND THE PRESS IN BRITAIN



THE following are excerpts from recent publications in Great Britain pertinent to the Church:

The Star (London)

BRITAIN'S MORMONS

Mormons are in the news again. They say there are 220 missionaries in this country, chiefly Americans, but despite their energetic campaigning I doubt if one person in 100 could tell you in what ways the Mormon faith differs from others—except for the 50-year-old untruth that they practise polygamy.

There are about 6,000 Mormons in Britain, a happy, virile crowd who take life seriously but their simple pleasures lightly. Even their hymns they call songs.

Chief difference from more orthodox sects is that, equally with the Bible, Mormons believe in the Book of Mormon, said to have been translated by Joseph Smith (the sect's founder, who was lynched by an American mob) from buried gold plates.

Persecution a century ago drove them to the Great Salt Lake where they founded the State of Utah, the size of Britain with about 500,000 population. This is the Mormon Zion, one of the best-run communities in America.

CELESTIAL COUPLES

Many European Mormons emigrate there. They address each other as "Brother" or "Sister."

They dance, but strictly avoid alcohol, even tea or coffee. In their chapels the Sacrament is bread and water.

Their ideas of polygamy, never practised by more than one in twenty of them, were declared illegal fifty years ago. But they have an extra marriage ceremony called Celestial Marriage which "binds couples in the next life as well as the present one."

Dewsbury District News and Chronicle

MORMONS IN DEWSBURY

Contrary to beliefs held and expressed by many local folk, the members of the Church of Christ, Latter-day Saints—perhaps better known as Mormons—who have founded a church in Oxford Road, Dewsbury, are a group of people with an earnest desire to serve God in a practical way and who, under no circumstances, practise polygamy.

Elder Lorry E. Rytting told a "District News" representative this week that polygamy has not been allowed in their religion since 1890, and before that only two or three percent of all Mormons were permitted to have more than one wife. The religion was 101 years old and their State of Utah had in that time been transformed from a barren wilderness to an earthly paradise. The educational standards reached under the Mormon teaching were acknowledged as the highest in the U.S.A. There are 200 missionaries in this country today—all unpaid—and over 4,000 in all parts of the world.

Evening Argus, Brighton

SPIRITUAL AID

Material aid from America has been much in the news lately, but little has been heard of a recent exotic spiritual

import. It is a mission from the Church of Jesus Christ of Latter-day Saints—better known to us as Mormons. Two members of the mission, Mr. George T. Choules, from Driggs, Idaho, and Mr. Franz M. Johansen, of Huntsville, Utah, have been sent to labour in Brighton, and for several weeks have been preaching about the town.

The earnest young men have travelled here entirely at their own expense and, with headquarters in Moulscombe, have already made many friends.

Dunfermline Journal (Scotland)

Missionary of the Church of the Latter-day Saints, Utah, U.S.A., Mr. Elder Reed M. Izatt, whose grandfather emigrated to America from Dunfermline ninety years ago, addressed members of the Dunfermline Rotary Club in the Royal Hotel on Thursday.

Speaking on the historic and economic development of Utah, Mr. Izatt said the earliest known inhabitants of the state lived in 1540, but it was not actually "settled in" until Brigham Young and his group of Mormon Pioneers trekked 1,500 miles across country to Utah 100 years ago. Now the Mormon Church square in Salt Lake City was a Mecca for tourists from all over the world.

Utah was rich in minerals and the State now derived half of its economy from mining. There were large deposits of coal, iron, copper, and zinc.

Utah, added the speaker, was proud of its educational system, and it was one of the top five States in the U.S.A. in education.

One person out of every nine, said Mr. Izatt, either attended college or university in Utah compared with Scotland's figure of one in five hundred.

In conclusion, he thanked the Rotary Club for its hospitality and promised a welcome to any Dunfermline person who decided to visit Utah.

ONLY THIRTY MORE DAYS TO ENTER THE

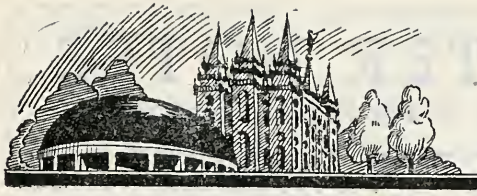
CHRISTMAS STORY AND POEM CONTEST

IT'S time to polish up and mail in your entries for the Christmas Story and Poem Contest. Remember, the story must be not longer than 1,750 words and the poem not longer than 24 lines, both to be written on any phase of Christmas. The envelope must be postmarked on or before November 1st, so you'd better get busy now. If you haven't started yet, there's just time if you hurry.

The winning poem and the winning story will be published in full in the December issue of the **Millennial Star.** Names of second place winners will also be announced. To the first place in each bracket will go a two-year subscription to the **Millennial Star** plus a copy of the book, "Wist Ye Not That I Must Be About My Father's Business?" by J. Reuben Clark, Jnr. For second place will be awarded a one-year subscription to the **Star.**

You have the ability! Write up your entry, enclose it in an envelope with your name marked on a separate sheet of paper, and mail it to "Contest Editor, **Millennial Star,** 149 Nightingale Lane, Balham, London, S.W.12."

Here's wishing the best of luck to all of you!



Edito

"AND THE SECOND IS LIKE UNTO IT"

WHAT is it that marks the Church of Christ as different from all other organisations upon the earth? There might be many answers to that query, but there is none more far-reaching than that found in the Saviour's words, "If you are not one, you are not mine!" His Church is to be one in which the members are bound together with strong cords of brotherly love.

Whatever principles of truth a man or an organisation may possess, the brass and the cymbals will always be heard where charity is lacking. If a Church cannot offer brotherhood to the world, it cannot solve the world's problems, and it is not the Church of Christ. That mark of fellowship and unity, only maintained through long-suffering love, must be found where Christ's disciples meet, else they are not His disciples. Apostasy has set in where love is not.

The Church brings together a multitude of individuals who may have little else than the Gospel in common. For smooth functioning of the group, harmony must exist, and the degree to which it does exist within the Church is a testimony to the efficacy of the Gospel in bringing about co-operation and unity. That has been the great beauty of the Christian society wherever it has been found in its true form. The genius of the Gospel is its ability to weld together persons of diverse temperament, personality, background, and experience.

Because the author of this great system has given each individual the right to choose for himself how he will fit into it, there are some who accept the plan in principle but lack the moral fortitude, selflessness, or determination to put it into practice. Indeed, all of us fall short of perfection in relations with one another. Too often, however, we are prone to use the failings of our brothers as a justification for our own misconduct. God gives us our free agency, but He commands each one of us, individually, regardless of what others may do, to love our fellow men.

Holding a grudge for some real or imagined slight is foreign to the soul-enriching spirit of love. To cherish malice and ill will toward anyone is to breed a sore that will ultimately destroy the soul. Is there any advantage in not forgiving the offender? Is there anything more to be gained from not loving him than the perpetuation of false pride? A grudge isn't a possession so valuable that you should lease your soul to the devil to keep it, and a grudge can be maintained on no other conditions.

When we come to the day of judgment, a loving Heavenly Father

acknowledging their repentance, through immersion in the waters of baptism. Singly they receive the gift of the Holy Ghost to guide them into the truth of all things. The way they must tread is steep, but it is progress and it is happiness, each working out his own salvation through grace granted by the Saviour. Because strength lies in unity, Christ ordained that those who chose to follow the path of everlasting life should be members of a group, His Church. But membership in it provides the means to the end, and is not salvation in itself.

Group salvation, in contrast to individual salvation, can only be offered upon terms that take away free agency. Freedom is necessary to individual development and progress, and obedience to law is essential to preserve true freedom. When, however, it is reasoned that evil can be remedied by forcing men to be good, laws become destroyers of freedom rather than preservers of it.

Moreover when laws take responsibility for human welfare from the shoulders of the individual and give it to the "group," individual effort is discouraged. Men err when they suppose that man-made law can be a substitute for individual effort and sacrifice. Responsibility gives a man motivation to pull his share of the load. Remove the responsibility, and incentive is removed. By a fundamental process of human nature, decreased incentive means lessened effort. This results in decreased accomplishment of the individual, which in turn can only mean decline in the well-being of the group.

Group salvation, whether temporal or spiritual, is a fallacy. It may offer on the surface visions of immediate gain, but the final result of treating mankind as groups instead of individuals can only be decline of individual growth, causing the group to drop to a level from which no number of man-made laws can lift it.

Many men and women of good intentions have offered their efforts, fortunes, and even lives upon the altar of an unjust cause. If all people recognised error when they saw it, whichever of its multifarious guises it might don, there would be much less wrong done in the world. Deceit is one of the adversary's choicest weapons, for he "was a liar from the beginning."

The Lord's plan of salvation lays great stress on the worth of the individual soul. Each one is priceless. The progress of man can only rightly be measured in the development of each individual. Any system or ideology which denies this truth or ignores it in practice is not of God. Gospel light is given to us that we might not be misled. If we take advantage of its clarifying rays on the path before us, we shall not be deceived.—ROBERT E. RIGGS

World Church News

CURTIS STRESSES SPIRITUAL NEEDS OF YOUTH.—Elbert R. Curtis, who was named as the new superintendent of the Young Men's Mutual Improvement Association, succeeding George Q. Morris, recently appointed mission head, believes that youth of the Church are vitally interested in spiritual things.

From his rich experience as president of the Sugar House Stake, as a former president of the Western States Mission, and his many other assignments in Church capacities, he feels that the coming generation has far more concern for things of the spirit than they are often given credit for.

M MEN, GLEANERS MEET.—Nearly seven hundred M Men and Gleaners from Arizona, Texas, New Mexico, Colorado, and Old Mexico assembled in Mesa, Arizona, sponsored by M.I.A. officers with those of the Mesa Stake acting as hosts.

"Rendezvous with Life" was the general theme around which the programme was planned. The agenda included an outstanding Sunday morning testimony meeting on the grounds of the temple and several social events along with other meetings of the convention.

SIX JAPANESE LEAVE FOR MISSION.—Six Japanese members of the Church living in the Hawaiian Islands in branches of the Central Pacific Mission will leave soon to serve as full-time missionaries in Japan. Two of the six were born in Japan, and all six of them have living relatives there.

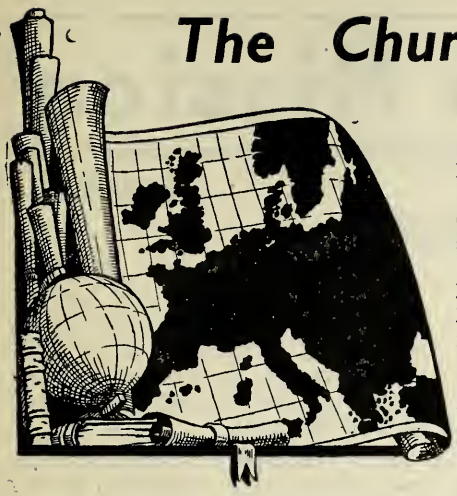
The appointment and calling of these six Japanese members to serve in the Japan Mission will assist the missionaries from the United States in the work. Being familiar with the customs and also knowing the language, they will be able to teach the American missionaries in addition to performing their regular assignments as missionaries.

NEW TEMPLE PRESIDENT. — Willard L. Smith, stake president of the Alberta Stake, has been recently appointed president of the Cardston, Alberta, Temple, succeeding Edward J. Wood, who has been president of the temple since it was dedicated in 1923. President Smith has spent nearly fourteen years of his life as a missionary in Tonga and Samoa.

SPANISH TRANSLATION OF TWO CHURCH BOOKS COMPLETED. — A project started over eighteen years ago, the translation of the Doctrine and Covenants and Pearl of Great Price into the Spanish language, is finally completed.

Translation began when the late Rey L. Pratt was president of the Mexican Mission. Upon his death, Elder Antoine Ivins of the first Council of Seventy, who succeeded President Pratt as head of the Mexican Mission, continued the work. The translations in their final form are the work of Elder Ivins and Elder Eduardo Balderas, Spanish translator for the Church.

The Church in Europe



M MEN, GLEANERS IN AMERICA PLAN CHRISTMAS PACKAGE PROGRAMME FOR EUROPEAN SAINTS. —As the culmination of three M.I.A. lessons on the Church Welfare Plan, M Men and Gleaners in America will send Christmas boxes to Latter-day Saints in Europe of comparable ages. The M.I.A. General Boards classify the project as "Adventure No. 1" and title it "Cooperation." Packages will be sent to the various mission headquarters in Europe, and will be distributed within the missions by the mission presidents. Missions will receive packages in proportion to their percentage of the total Church population in Europe. It is hoped that all packages will be mailed by October 15th in order to reach Europe by Christmas time.

CZECH MISSION PRESIDENT HOLDS LANGUAGE INSTITUTE WITH MISSIONARIES.—Of the missionaries in Europe, those in Czechoslovakia have perhaps the most difficult language to master before they can present the Gospel message effectively. President Wallace F. Toronto, who is on his third mission in that country, is well aware of the struggle his elders and lady missionaries go through with the language. He and Sister Toronto, together with some of the local members, recently conducted their "Czech Language Institute" for all the missionaries. A week was spent with the elders in Prague, another in Brno, and another in Pilsen. Ten hours daily were devoted to classes on "(1) Gospel Reading in Czech, from the Book of Mormon, (2) Grammar, (3) Czech aids for missionaries—a 35 page publication of many Czech phrases for missionaries, (4) Conversation with the aid of the 'linguaphone,' and (5) Conversation with the aid of coloured posters and pictures."

DANISH M.I.A. FLOURISHES. — President Alma L. Petersen of the Danish Mission recently reported: "Last night in our M.I.A. meeting (in Copenhagen) the Gleaner Girls put on a programme depicting the ideals of womanhood, that was an honour to the Church. The house was packed, but I think it is worth repeating on Sunday evening. The Sunday School has had a large attendance for a long time, but now the M.I.A. is showing a very big increase in attendance, which is very gratifying."

SWEDISH AND NORWEGIAN MISSION PRESIDENTS MEET, CONFER. —President and Sister Eben R. T. Blomquist of the Swedish Mission were guests of President and Sister A. Richard Petersen in Oslo recently. The four also visited in Goteborg, Sweden, where a meeting was held. They stopped in Jonkoping, Sweden, to confer with a printer there regarding the Norwegian language Doctrine and Covenants.

PRESIDENT SONNE PLANS RETURN TO CONTINENT. — During October President Alma Sonne of the European Mission will visit the Paris district conference and meet missionaries in southern France with President James L. Barker. He is expected to confer with relief officials in Geneva and will likely make a brief trip into Germany.

British Mission

RELEASES

Sister **MARION ALLEN** was released as a missionary to the British Mission on September 2nd. Sister Allen served in the Liverpool District, Welsh District, and in the London Office.

Sister **EDITH MAY MULLINGER** was released as a missionary to the British Mission on September 2nd. Sister Mullinger served in the Nottingham District and in the London Office.

Elder **WILLIAM R. CALLISTER** was released as a missionary to the British Mission on September 4th. Elder Callister served in the London Office, as Associate Editor of the **Millennial Star**, and in the Isle of Man.

Elder **ELWIN F. CAMMACK** was released as a missionary to the British Mission on September 4th. Elder Cammack served in the Hull District as District President and in the Sheffield District.

Elder **CLARENCE R. CAMPBELL** was released as a missionary to the British Mission on September 4th. Elder Campbell served in the Birmingham, Welsh, and Liverpool Districts.

Elder **GEORGE P. MARCHANT** was released as a missionary to the British Mission on September 4th. Elder Marchant served in the Sheffield, Liverpool, and London Districts.

Elder **GUY L. MERKLEY** was released as a missionary to the British Mission on September 4th. Elder Merkley served in the Birmingham District, as Travelling Lecturer, and in the Newcastle District. He served as president of the Birmingham District.

Elder **DEANE H. PLATT** was released as a missionary to the British Mission on September 13th. Elder Platt served in the Scottish, Nottingham, Hull, London, Manchester, and Sheffield Districts.

Elder **WESTON N. CHRISTENSEN** was released as a missionary to the British Mission on September 24th. Elder Christensen served in the Irish District as District President, in the Liverpool District, and as president of the Leeds District.

Elder **JOSEPH K. CROSS** was released as a missionary to the British Mission on September 24th. Elder Cross served in the Norwich, Manchester, and Hull Districts.

Elder **DAVID W. EGBERT** was released as a missionary to the British Mission on September 24th. Elder Egbert served in the Sheffield District where he was president for twenty-one months.

Elder **ARNOLD RAY RAWSON** was released as a missionary to the British Mission on September 24th. Elder Rawson served in the Irish and Sheffield Districts.

Sister **NORA PRATT REID** was released as a missionary to the British Mission on September 24th. Sister Reid served in the Nottingham District and as president of the British Mission Primary.

Elder **WALLACE R. REID** was released as a missionary to the British Mission on September 24th. Elder Reid served as president of the Nottingham District and as first counsellor to the British Mission President.

Elder LON W. RIGBY was released as a missionary to the British Mission on September 24th. Elder Rigby served in the Hull and Liverpool Districts.

Elder EDWARD SMITH was released as a missionary to the British Mission on September 24th. Elder Smith served in the Bristol and Hull Districts.

APPOINTMENTS AND TRANSFERS

Elder GEORGE W. PALMER was appointed District President of the Norwich District August 30th.

Elder RALPH L. JACK was appointed District President of the Leeds District September 13th.

Elder WILLIAM L. BLACKWELL was transferred from the Norwich District to the Liverpool District August 30th.

Elder MARK L. SOUTHWORTH was transferred from the Irish District to the Hull District September 10th.

Elder RALPH CRYSTAL was transferred from the London District to the Nottingham District September 6th.

Elder HAROLD M. DOUGAL was transferred from the London Office to the Liverpool District September 6th.

Elder JAMES M. TOONE was transferred from the Nottingham District to the London District September 6th.

Elder ROBERT D. PARRY was transferred from the Bristol District to the Hull District September 14th.

Elder WESLEY R. WILLIAMS was transferred from the Norwich District to the Welsh District September 14th.

DISTRICT ACTIVITIES

BIRMINGHAM DISTRICT
Reported by Melvin White

A baptismal service was held August 21st in the Handsworth, Birmingham, chapel. The following people were baptised: John Edward Smith, Olga Smith, Gwendoline Gladys Halford, Margery Gladys Beadsworth, Barbara Joan Beadsworth, and Harriet Elizabeth Billings.

On August 28th a district outing was held in the Memorial Park, Coventry. The main attraction was a softball game between the Northampton Stelebax and the Birmingham Saints. The final score—Birmingham Saints 9, Northampton Setelebax 6. A tug-of-war was held with the men from Northampton and Nuneaton proving far too strong for their brethren from Birmingham. There were over one hundred people in attendance.

Nuneaton Relief Society held its opening social on September 8th, featuring a sewing demonstration by Sister Elva Bennett, an elders' quartette, and other musical items by Elder and Sister George Q. Bennett and Sister C. Linnett.

On August 22nd Elder Garth G. Eames replaced George E. Hunter as branch president of Nuneaton.

Recently sustained officers of the Kidderminster Relief Society are Edith Farlow, president; Ruth Williams, first counsellor; Hazel Stevans, second counsellor; Dulcie Collins, secretary. Kidderminster M.I.A. was also reorganised with Elder Jonathan Bennett as president, Ruby Gardner as first counsellor, Fredrich Stevans as second counsellor, and William Kirk as secretary.

New superintendent of the Nuneaton Sunday School is Kenneth F. Bennett, assisted by Melvin A. White, Garth G. Eames, and Arthur H. Bradley.

BRISTOL DISTRICT
Reported by James W. Stewart

Sunday, September 5th, the semi-annual Bristol district conference was held in Bristol at Folk House, College Green. A lovely spirit prevailed, and attendance was stimulated by the presence of President and Sister Reid and President Poole of the mission presidency.

Looking to the sea coast branch of Bournemouth we find Elder Jackson and Elder Keller eagerly moving forward after the recent success of a lantern lecture on August 24th, which attracted thirty-six investigators.

The M.I.A. organisations of the various branches are now initiating their winter schedule. Plans for a very enjoyable winter season accented with drama, music, parties, and interesting lessons are all in store for members of the Bristol District.

HULL DISTRICT
Reported by K. G. McKay

Primary activities have come to a focus during the months of August and September. The Scarborough home Primary is progressing under the direction of Sister Barker and Elders Swan and Hipwell. Twenty-two children crowded into Primary to say farewell to Elder Lon W. Rigby on September 1st. Graduation exercises for the Hull Branch Primary were held August 31st, and on September 7th a party was held for the Primary children.

A district outing was held at the Wonderland in Cleethorpes on August 21st under the direction of Lucy Good. The day was climaxed by a supper and "all in" entertainment at the Grimsby branch rooms. Food was provided by the Grimsby Saints. Everyone felt it was a day well spent.

On August 20th a baptism was performed in the Hull Branch chapel, Mrs. Phyllis Dickinson Chapman being baptised by Elder Fred Mason and confirmed by Elder Joseph K. Cross. The service was conducted by Branch President Arthur E. Ransom.

IRISH DISTRICT
Reported by Andre C. Anastasiou

"It's M.I.A. time again," announced the posters advertising the opening social of the Belfast M.I.A. on September 8th. A very successful programme it was, too, with between sixty-five and seventy people in attendance. Many of these were friends and investigators. This was no placid, easy-going social; everybody participated. First item was games and competitions, these being followed by some very welcome refreshments of ice-cream. Next skits were presented of a quite professional nature with a noticeable Danny Kaye influence. The evening concluded with some piano and trumpet selections presented by some friends of the branch. The M.I.A. is going to keep the active spirit of the social throughout the rest of the season.

Sunday, 19th September, was the Belfast branch conference. There were two sessions. The Sunday School session convened in the morning in which much valuable instruction was given to those in attendance. The evening session was very inspirational, the theme of "Obedience" being ably presented by the speakers. In connection with the conference a Sunday School convention was held for the officers and teachers. Elders Bruce S. Benedict and Andre C. Anastasiou presented talks and a slide film lecture.

LEEDS DISTRICT
Reported by Ralph L. Jack

Baptismal services were held Saturday afternoon, 21st August. Baptised were Joseph H. Grayson of Dewsbury Branch, baptised by Elder D. W. Rose and confirmed by Elder A. J. Longhurst; Pauline Crabtree of Halifax Branch, baptised by Elder D. W. Rose and confirmed by Elder R. L. Jack; and Priscilla Fogg of Halifax Branch, who was baptised by Elder Jack and confirmed by Elder Rose.

Highlighting the evening social were a melodrama by the Leeds Branch "players," a basket-balancing act by President Poole, and a barbershop quintette of district elders appropriately costumed.

Halifax Branch M.I.A. conducted a ramble during the month for members and friends from Shibden Park near Halifax to Shelf. The afternoon walk was made especially pleasant by the wooded Yorkshire hills over which the group walked.

Twenty-two district M.I.A. officers attended the inter-district convention at Manchester, August 31st.

LIVERPOOL DISTRICT
Reported by Stephen B. Nebeker.

At a film showing given in Saint George's Hall, Liverpool, on August 12th, an attendance record of 480 people was set. Elders Lorry E. Rytting and Douglas Loosle conducted the showing in an efficient manner. Elder Grant Hardy rendered a violin solo, and the missionary choir led by Elder Cornwall, with Sister Anny Hartman as soloist, sang an opening and closing number. At the close of the presentation six Books of Mormon were disposed of and four hundred tracts distributed.

The Sunday School at Burnley reorganised its superintendency on August 22nd. Former superintendent, Arthur Moore, was released with a vote of thanks. Officers sustained were Ivy Pickles as superintendent, Eliza Holmes as first counsellor, and Jean Kyle as second counsellor and secretary.

Elder J. Samuel Newman and Sister Ada Cross Newman were honoured at a farewell party held on August 21st. Through the missionary labours of the Newmans the Blackburn Branch was successfully re-opened. Saints of the Liverpool District wish them "best of luck" for the years to come.

Under the auspices of the M.I.A. an enjoyable social was held in the Preston Branch on September 4th. Twenty members and friends participated in games and dancing, organised by Mr. H. Corless.

LONDON DISTRICT
Reported by Jean Silsbury

Seven new members were added to the London District during the past month. On August 15th Elder Harold M. Dougal baptised Avril Spence, Barbara Lawrence, and Arthur Henderson. They were confirmed by Elders Richard W. Clayton, Archie J. Haskins, and Byng Beazer, respectively. Richard C. Sansom and his wife, Gertrude Sansom, were led into the waters of baptism August 16th by Elder Richard W. Clayton and were confirmed by Elder L. Ralph Mecham and President William R. Waite, respectively. September 5th witnessed the baptism of Muriel E. Kelly at the hands of Elder Robert E. Riggs. She was confirmed by President William R. Waite. At a baptismal held the following week, September 13th, Mary Hallet was baptised by Elder David W. Meyer and confirmed by Elder Riggs.

On September 13th, Mrs. Frieda James of the Liverpool District, was baptised by Elder Meyer and confirmed by President Waite in London.

Missionaries and members of the of the South London M.I.A. presented a variety show to a capacity crowd of 170 at the opening social of the winter M.I.A. programme. Each act was well received by the large and appreciative audience.

Catford Sunday School enjoyed a mid-August outing to Hornamen's museum and gardens, where the day was spent playing rounders and having races for the children. Sandwiches, jam tarts, buns and soft drinks were on the picnic menu.

MANCHESTER DISTRICT
Reported by Norman T. Woodhead

The Bury Branch is now witnessing the results of diligent missionary labour. Increased attendance at all meetings is reported, with the Primary and Relief Society especially well attended. The stall on the market place has been a big help in spreading the Gospel in the area. Plans are well in hand for many activities this coming winter, and the Saints in Bury are working alongside the elders in an all-

out effort to make theirs one of the outstanding branches in the north.

On Saturday, July 28th, thirteen elders, assisted by two Britons, accepted a challenge from the Rochdale M.I.A. to a game of cricket. England lost another test match, the score being 46 to 41 in favour of the U.S.A. The English team had two junior girls included in their lineup. England batted first, and Herbert Woodhead, who scored twenty-one runs, was their best batsman. The Americans' best hitters were Elder Shaw, eight runs, and Elders Oliphant and Scott, six each. Comedy was provided by Elder Scott and Len Clarke, the two heaviest men in the game, who collided and fell on the wicket. They almost buried the wicket in the dent they made in the field.

Stockport and Rochdale M.I.A.'s report changes in their officers, and we look to the future with confidence knowing the capabilities of these people.

NEWCASTLE DISTRICT
Reported by Joyce H. Tiffen

Sunderland Branch conference was held on August 1st, Elder George Sonntag conducting both sessions. Present in the afternoon were twenty-five children who took part in singing and a play depicting "Family Home Life.' During this session Elder Sonntag enlarged on the conference theme, which was "The Gospel for All." In the evening session, attended by thirty-two people, addresses were given by Elders Kenneth Oswald, Derick Harland, and District President Frederick W. Oates. A duet was rendered by Ellen Oates and Gladys Quayle.

August Monday saw members of the Carlisle Branch joining holiday makers on their way to the seaside town of Silloth. Games were played under the direction of Elders Clarence L. Olsen and Grant Hofler, and a very enjoyable day was had by all.

A Sunday School outing to Middleton Row was held on 7th August by the West Hartlepool Branch. Over thirty people enjoyed a pleasant day.

A recent visitor to West Hartlepool was Brother L. Schippers from Holland, whose fishing vessel harboured in West Hartlepool. In broken English Brother Schippers bore a strong testimony of the Gospel to the Saints.

Middlesbrough Sunday School held an outing on August 21st to Seaburn. Thirty children and officers participated in games and sports. To end a happy day, each child was presented with a gift by Sunday School Superintendent James A. Thomson.

NORWICH DISTRICT
Reported by Jack L. Cornia

On the evening of August 25th at the Norwich chapel a baptismal service was held. Mr. P. R. Flaxmer and his wife, E. Flaxmer, were baptised by Elder Thomas D. Harper and confirmed by Elder William Blackwell. Miss Carol Ann Coleman was baptised by Elder Harper and confirmed by Elder Dale Chapman.

Every Saturday and Sunday evening the missionaries of the Norwich Branch are presenting a coloured film on Utah in a stall on the market square, and the crowds are averaging over 200 people. From this stall they are distributing a considerable amount of literature and a number of Books of Mormon.

On September 14th the Norwich Branch held its opening M.I.A. social. The programme consisted of a forty minute radio broadcast over station KORN. The announcer and cast were Elders Chapman, Palmer, Harper, Cornia, and Aldous. After the broadcast there were games and refreshments under the capable direction of our M.I.A. President William Rayner. From the sounds of the laughter and the shaking of the rafters we decided that everyone had a most enjoyable time. There were thirty-five present.

Upon the transfer of Elder William Blackwell to Liverpool on August 30th, Elder George W. Palmer was appointed district president in his stead.

NOTTINGHAM DISTRICT

Reported by June Wilson

Nottingham District Beehive girls began their first annual camp on August 14th at Whatstandwell, a small village at the foot of the Pennine Chain. A Sunday service held in camp was a most delightful experience for all present. Later on in the week the girls staged an impromptu concert, which brought forth a request from other campers in the area for a repeat performance. One comical incident of the camp occurred when a cow ate ten pounds of potatoes which were in store for the next day's food. Geraldine Anthony, Bernice Wilson, and Jean Heverdine were in charge of the camp.

Hucknall Sunday School treated its members to an outing on August 14th, and on August 17th a social for the Hucknall Relief Society was held.

Thirty attended the Derby Sunday School field day held August 28th at Thompson's Farm, Wellington. Games and races were enjoyed by all present.

On August 4th Marie Mischewski and Elizabeth Newbury were baptised at the Nottingham Baths by Elder Eyre Turner. They were confirmed in turn by Elder Jerrol M. Boyer and Elder Turner. Horace and Eveline Leach were baptised by Elder Melvin Ballard and confirmed by Elder Ballard and President H. H. Hall, respectively.

Thomas Alan Rush and Edna Rush were baptised August 7th at the Vestry Street Baths, Leicester, by Elder James Toone and confirmed by Elder Thomas W. Ward, Jnr., and President Jerrol M. Boyer.

SCOTTISH DISTRICT

Reported by Vernon Young

In Dundee the branch meetings are growing larger and better as a direct result of open-air meetings held in the city square during the past few months. The young men in this city have shown especial interest, and with the help of the enthusiastic baseball games held every Friday by the M.I.A., this interest is being given further channels to grow.

The M.I.A. of Edinburgh, after a very successful summer season full of activity and enjoyment, has re-organised and is looking forward to a zestful autumn and winter programme. Elder George K. Hardy will pilot the organisation with the capable assistance of Donald Calder and Isobel Martin.

The Edinburgh Sunday School is enjoying increased membership through the success of its children's programme. Hilda Woodford and Dorothea Stout deserve much credit for the splendid work they have done with the young people here.

By way of a change Elders Paul Fletcher and Willis Robinson went crawling through the windows of the homes in the neighbourhood to warn the occupants of the flood waters which were going into the houses of the area. They report that the flood, although it caused them some mental anguish and loss of sleep, aroused interest in their reason for being here and increased their contacts.

Airdrie Branch waved goodbye to Elder Glade Greenhalgh with one hand and welcomed Elder Arthur Chase into their midst with the other. Elder Chase is the new branch president for this branch of the Church.

SHEFFIELD DISTRICT

Reported by Arvilla Smith

Joan and Marie Ivy Adams, sisters. Doris May Roebuck, and Beryl M. Smith were baptised in the Latter-day Saint chapel at Sheffield August 14th by Elder J. Vaughan Hobson and confirmed by Elders Thomas H. Heal, David W. Egbert, and Robert I. Call, respectively.

"The Destiny of Man" was the theme of Barnsley Branch conference held August 15th, District President Newell E. Warr presiding. Seventy-three members and friends enjoyed the inspiring sermons and musical items presented.

After Sheffield District Union Meeting held at Doncaster August 28th, a social evening and programme was presented by the Doncaster members. Members of the Relief Society provided refreshments. Previous to the

union meeting a ball game was enjoyed by the missionaries.

A fish and chips supper September 9th at the Sheffield Branch recreational hall climaxed the summer M.I.A. programme. Y.W.M.I.A. President Rita Hardy was in charge.

To open the winter M.I.A. season, a dinner prepared by the Relief Society was enjoyed on September 11th. Games and a social evening followed. Elder A. Ray Rawson, departing missionary, was presented with a farewell gift from the members of the branch. He later sang a solo, "God Keep You Is My Prayer."

WELSH DISTRICT
Reported by Gladys Mason.

Merthyr Tydfil was the scene of a district baptismal service held August 24th in the Merthyr Tydfil public baths. Those baptised on this occasion, by Elder Robert D. Parry, were Marlene Williams, confirmed by Elder W. T. Davis; Pamela Williams, confirmed by President Vaughn L. Terry; Margaret Williams, confirmed by Robert M. Francis; Kathleen Griffiths, confirmed by Emlyn Davies; and Mary Agnes Price, confirmed by Elder David W. Widmer.

DISTRICT CONFERENCES

LEEDS—August 22nd

Leeds District Conference held August 22nd at Bradford was an occasion of rejoicing for the Saints throughout the district. They thoroughly appreciated the privilege of meeting together with the Mission Presidency and their friends from other parts of the district. Peak attendance of 185 was reached at the second of two sessions held.

NEWCASTLE—August 29th

Children from Gateshead, South Shields, Middlesbrough, Sunderland, and West Hartlepool Branches presented the main portion of the morning's programme. President and Sister Boyer, President and Sister Reid, and President Poole were all in attendance, and President Boyer spoke in the last two meetings. Attendance for the three sessions was 108, 120, and 170, and the only complaint was that the time passed too quickly. Conference spirit was carried out into a street meeting at Sunderland where as many as seventy-five people gathered at one time to listen to the speakers.

BRISTOL—September 5th

A full day of inspirational meetings was conference day in Bristol. During the 11.00 o'clock session Primary children with help from the M.I.A. portrayed Pioneer journeys (see cover) and Indian experiences in a pageant entitled "Wagon Wheels." Afternoon and evening meetings had excellent musical numbers, including an outstanding district male chorus, plentifully interspersed between strong speakers. Credit also is due the Relief Society for noon time refreshment provided.

WELSH—September 12th

District Conference got off to a good start on Saturday, September 11th, in a social held in the Cardiff Y.W.C.A. Hall. Sketches from each branch and the missionaries were the highlights of the evening. Three sessions of conference were enjoyed by all the following day. Relief Societies took charge of all food arrangements, and a sumptuous luncheon between sessions was praised by everyone. The mission presidency inspired both Saints and investigators with their timely and edifying discourses. We are now eagerly looking forward to the conference next Spring.

GENEALOGICAL CONFERENCES

Six genealogical conferences, under the direction of James R. Cuningham, Chairman of the Mission Genealogical Board, have been held during the past two months. On August 15th forty-two genealogical workers from Birmingham and Nottingham Districts met for a conjoint meeting at 23 Booth Street, Birmingham. Seventeen were present the following week at Ravenslea chapel, London, for a dual London-Norwich District session. On August 29th nineteen members of the Welsh District met at Cardiff. Leeds, Sheffield, and Hull District Genealogical convention took place September 5th at Dewsbury, with twenty-six in attendance. Liverpool and Manchester Districts met on September 19th and Newcastle conference was held September 26th.

Instructions on the functioning of branch committees, practical research, and the successful teaching of genealogy were given at each of the conferences by members of the mission board and branch committees. George Fudge, Micro-film Editor for the mission genealogical department, presented micro-film demonstrations.

Reports from each district showed favourable progress.

PERSONALS

BIRTHS

WEATHERHEAD. — David Carl Weatherhead, born 15th September, 1947, legally adopted son of Mr. and Mrs. Thomas Weatherhead, Middlesbrough Branch, was blessed by Elder Dean U. Ottley on July 4th, 1948.

WILSON.—Frederick Wilson, infant son of Mr. and Mrs. David Wilson, Middlesbrough Branch, was blessed by Elder T. E. Dalling on August 15th.

ROWLANDS.—Allen Lewis Rowlands, infant son of Mrs. H. D. Rowlands, was blessed in the Grimsby Branch August 29th by Elder Owen Parkinson.

DEATHS

MOORE. — Alice Moore of Wolverhampton passed away July 30th at the age of 74.

MIDDLETON. — Nellie Middleton, a member of the Cheltenham Branch for many years, died on July 23rd. Funeral services were conducted by Branch President Frank Betteridge at 13 St. Paul's Road. The grave was dedicated by Elder Ray Lawrence.

ROSENTHAL.—Doris May Rosenthal died August 2nd at her home in Worcester.

LISTER. — Sarah Lister, age 55, passed away on August 20th. She was interred at St. Paul's Chuchyard, Nelson, on August 24th. Elder Clifton R. McBride conducted a service in the home.

MARRIAGE

THORNTON - BURTON. — Gloria Thornton and Cyril Burton, both lately of the Doncaster Branch, were married May 30th in Washington D.C.

CHARLES WELCH DIES ON VISIT TO LAND OF BIRTH

FORTY years ago Charles Welch decided to leave Leicester, the place of his birth, and started out on the long journey to Salt Lake City. There he became widely known, greatly respected, and deeply loved as the director of the Deseret Gymnasium in Salt Lake City. This summer he returned to England with his wife to visit friends and relatives and to attend the Olympic games. Friday evening, September 17th, while visiting in Leicester, he suddenly and quietly passed away, victim of a lingering heart ailment. His passing is deeply mourned by all who knew him in England and in the country he later made his home.

Arrangements have been made to transport the body to Salt Lake City for burial.

TEACHING—STUDENTS EVIDENCE APPROPRIATE HABITS OF BEHAVIOUR

—continued from page 292

3. Illustrative materials are ready to illustrate a point at the right time.
4. A blackboard is used.
5. Provision is made for varied procedure.
6. Explanations are clear and to the point.
7. The purpose of the lesson is clearly understood by the teacher and the students.
8. Assignments are definite.
9. Students who have been given outside assignments have been helped and are well prepared.

B. Classroom management is aided by students according to their age and ability.

1. Students and teachers discuss standards and attitudes.
2. Students assist in controlling physical conditions — lighting, ventilation—and help to provide for comfort and convenience.
3. Students assist in making the classroom attractive.
4. If the class is mature enough, the students help with the roll.
5. Students organise the class with officers to plan excursions or parties. Parents co-operate by providing transportation.
6. Students interview people in the community for classroom reports.

C. Students respond with appropriate habits of behaviour.

1. Students listen courteously when anyone is speaking.
2. They wait their turn and participate in the discussion.
3. Students are tolerant of the opinions of others.
4. They take constructive criticism.
5. Students and teachers plan their work together.
6. Pupils co-operate with the teacher in maintaining good working conditions.
7. They maintain a cheerful atmosphere in the class.
8. Students' habits extend beyond the classroom.
9. They pay attention in opening exercises.
10. They learn to work together here and now in the classroom and to work with younger and older people in all gatherings.
11. They respect church property.
12. Each pupil assumes responsibility for his conduct at all times—in meetings, in public places, and at home.
13. Through the lesson they discover specific connections between what to do and the consequences of the doing. The doing is getting knowledge of the commandments of the Lord and keeping them; the result is eternal life.

These teachers participate in family prayers before going to Sunday School. They are early—ready for the officers' and teachers' prayer meeting. At present they have unswerving allegiance to the Lord, serve Him and keep His commandments. They know that if they and their students choose to be obedient to all the commandments of the Lord they will be ready for "the day when the Lord will come to recompense every man according to his work."

The work of the classroom by students and teacher should result in action that is appropriate to the ideals of the Latter-day Saints.

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"There is no hope for our world unless we can educate a different kind of man and woman. I put the teacher higher than any other person today in world society—in responsibility and in opportunity. Only the brave should teach."

—Pearl Buck

A MEASURE OF RIGHTEOUSNESS

—continued from page 293

Jesus placed His stamp of approval on tithe paying.

The law of tithing as laid down in modern revelation is explicit and forthright. The implied promises and blessings are the same as those given anciently, and its purpose is "to prepare them against the day of vengeance and burning," (D. and C. Section 85: 3) "for he that is tithed shall not be burned." (D. and C. Section 64: 23) Thus the law becomes a principle of the Church of Jesus Christ of Latter-day Saints. Its observance is binding on all those with incomes, and extends to all those whose names are enrolled with the people of God.

Tithe paying reflects spirituality and obedience to the requirements of the restored Gospel. It signifies an enduring faith in God and in His promises. It is a demonstration of loyalty to the great and important task of establishing God's Kingdom upon the earth. The tithe-payer participates in the programme of saving souls and gives financial support to a far-reaching plan for the redemption and regeneration of the human family. Negligence and carelessness in regard to this obligation is an indication of weakness and unbelief.

The Church has grown and expanded; the Gospel message has been preached, published and explained; temples, churches, schools, and seminaries have been built; missions have been established and a missionary enterprise has gone forward among the nations because loyal and devoted Latter-day Saints have observed this divine law.

I WAS LOOKING AT A "STAR" . . .

—continued from page 298

the precious privilege to call her "aunt." I have warmed myself in the love and affection of the Hugh B. Brown's, the Thomas E. McKay's, and the deans and professors of Brigham Young's distinguished faculty.

There have been times of hard study, and the experiences which go with being a student. There have been weeks —months of illness; friendships made in hospital wards; testimonies heard and borne in the presence of death.

I have seen the temple of the Most High in the glorious radiance of faith and I have seen it almost extinguished by the clouds of doubt. For one can never stand still. To have achieved Zion is not to have achieved the end; it is scarcely to have found the beginning. The convert finds there are cobwebs to be swept from his soul, beams to be removed from his eyes. He must emerge from the maelstrom of popularity, novelty and absence of opposition he encounters on setting foot in Zion, to embrace the solid, the sound and the enduring. He must accustom himself to the fact that the men he inclines to deify at a distance of 6,000 miles are but men after all and teach himself to love them and to obey them for reasons stronger than blindness, ignorance or habit.

I have been south to Arizona, and seen the Grand Canyon . . .

I have heard ten thousand of my people sing "Come, come, ye saints."

I have wept bitterly for homesickness—and in panic that I might be sent home!

I have heard Americans sing "God Save the King" in my honour, and I have sung "America" with my soul thrilling and my heart warm with love for her.

And this morning, the "Star" arrived. It was actually because of the "Star" I came to Zion. . . . "I shall stand on a star," I said, "and reach for the moon. God will not laugh."

REPORT ON MICRO-FILM ACTIVITIES

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OVER a year ago we received permission to film all the Parish registers of Wales. These registers were to be centralised in the National Library of Wales, Aberystwyth. Unfortunately, through shortage of staff and room, the objective of centralising the registers could not be achieved.

Therefore to aid Welsh research we have commenced filming the Bishop's Transcripts of the country.

What is a "Bishop's Transcript"?

A transcript of the entries from the Parish registers which was sent to the Bishop of the Diocese each year.

Where is it kept?

In the Bishop's registry or Diocesan office.

What does it contain?

Baptisms, marriages and burials from the original Parish registers.

This is our list so far (Diocese of Swansea and Brecon):

Abbey Cwmhir 1831-1867; Aberider 1687-1843; Battle 1714-1841; Aberysker 1715-1871; Alltmawr 1713-1844.

Beguildy 1701-1844; Bettw Penpont 1815-1872, Bishopston 1637-1871; Bleddfa 1701-1867; Boughrood 1687-1847; St. Davids, Brecon 1716-1844; St. John, Brecon 1716-1865; St. Mary's, Brecon, 1701-1866; Bronllys 1713-1872; Bryngwyn 1687-1852; Builth 1687-1841.

Callwen 1775-1840; Cantref 1714-1871; Cascob 1701-1853; Cathedine 1713-1867; Cefnllys 1701-1870; Cheriton 1672-1898; Clodock 1687-1798, 1798-1839; Clydack 1845-1847; Clyrol 1714-1820; Crickhowell 1714-1836; Cwmdauddwr 1687-1873; Cwmdu 1799-1840; 1688-1899; Cwmyoy 1686-1850.

Devynock 1713-1873; Disserth 1687-1876; Dulas and Eskley 1818-1851, 1687-1851.

Ewisharold 1700-1851.

Garthbrengy 1687-1854; Gladestry 1687-1852; Glasbury 1715-1874; Glascombe 1687-1845.

Hay 1687-1818, 1819-1867; Heyope 1687-1843.

Ilston 1679-1890.

Kerry 1813-1847.

Llanafan Fawr 1708-1844; Llanafan Fechan 1713-1843; Llanano 1687-1847; Llanbadarn Fawr 1700-1865; Llanbadarn Fechan 1687-1847; Llanbadarn-y-Garreg 1704-1849; Llanbedr Brecon 1713-1836; Llanbedr Pamscastle Radnor 1687-1850; Llanbister Radnor 1702-1840; Llancilld Hereford 1707-1839; Llandefeildy Fach Radnor 1712-1873; Llandefeildy Tregraig 1710-1843; Llandefalley Radnor 1705-1847; Llandegley 1713-1866; Llandilograban 1687-1852; Llandilo'r Fane Brecon 1714-1845; Llandilo Talybont Glamorgan 1672-1873.

*

Printed volumes of christenings, marriages, and burials for 3,500 English and Welsh parishes, not including micro-film records, are accessible to the London office of the Mission Genealogical Department.

THE HEARTS OF THE CHILDREN

—continued from page 291

from straying and wandering from the Highway of Eternal Life.

How beautiful and sweet is a pure, wholesome young woman, grown to womanhood in the ideal Latter-day Saint home, who has come up from girlhood unscathed and unsoiled through all this modern Babylon. She is a jewel beyond all price. And is there anything more noble and admirable than a young man who has come to man's estate chaste and clean and honest and strong, unmarred and unhampered, and devoted to God and his country? Thus should children in Latter-day Saint homes come to maturity. Such will be eminently successful in life, even though they may be poor in money and flocks and lands. They are rich indeed in the pearls of great price, in the things that really matter.

Jesus loved the children and said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

One of the last commandments of Jesus before He ascended from the Mount to His Father was, "Feed my sheep. Feed my lambs."

More than all else we need the wisdom and inspiration that comes from the Eternal Father of us all in this business of making homes and building lives.

STILL MORE "LOST" MEMBERS

THE following is a list of members of the Church for whom records are on file but whose records do not bear their present correct address. It is requested that anyone having knowledge of the whereabouts of these people notify the Mission Recorder, 149 Nightingale Lane, Balham, London, S.W.12. If the person is deceased, the date of death and place of burial, if known, should be sent in.

Rhoda Beeson.
Maggie Blackledge Belshaw.
Walter Birdsall.
Victoria Elizabeth Black.
Mary Louise J. Blamey.
Paul Bly.
Sarah Ann Booking.
Edna Winifred Bond.
Francis Ann Good Boothby.
Pearl Sedona Hill Bramley.
Ernest Bramley.
Douglas Ernest Bramley.
Robert Stabler Bransom.
Mary Ann Armstrong Brown.
Kenneth Herbert Brown.
Alice Hurrell Brown.
John James Brownlea.
John Henry Bryan.

FOR YOUR BOOKSHELF

LIFE OF BRIGHAM YOUNG — — — — — — — — — — 7/6
by Susa Young Gates

A CENTURY OF MORMONISM IN GREAT BRITAIN — — 5/6
by Richard L. Evans

THE AMERICAS BEFORE COLUMBUS — — — — — — 25/0
by Dewey Farnsworth

THE TRUTH-SEEKER AND MORMONISM — — — — — 5/6
by Joseph F. Merrill

RED-LETTER NOTES

—continued from page 299

query, "Where's 'Spider'?" and as they start to speak, one is amused to see their canine friend come loping over the market square to join them.

How do they like it?—Well, it's not every pair of elders can boast such a whole-hearted response to their efforts.

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THE LORD'S HELP AT TILBURY

—By Michael Barclay

It was a letter from the district president that started it all. My companion, Elder Ralph Crystal, and I were asked to meet Mr. and Mrs. Theo Johnson who were arriving July 10th from Sweden at the Tilbury docks. In addition we were told that Mrs. Johnson was suffering from a severe heart ailment and should be moved only on a stretcher.

Because shipping and railway officials usually take care of emergency cases such as this one,we thought we would be of little assistance other than giving moral support to the Johnsons. This, however, was not the case.

When we arrived upon the scene and boarded the ship, we met Mr. Johnson, who explained the conditions to us. The shipping officials had made no effort to remove Mrs. Johnson, and no arrangements had been made with the railway officials for her transport to London, some 25 miles distant. As Mr. Johnson was not allowed to leave the docks before going through customs, the prospect of a quick solution to his problem seemed hopeless. His wife was ill aboard ship, and he had no means of removing her from it. Moreover, having had no opportunity himself to make arrangements with the railway for proper facilities for his wife, he was in desperation, wondering which way to turn.

Two very real problems confronted us—securing a stretcher for Mrs. Johnson's removal from aboard ship, and finding a proper place for her to rest on the train. Above all, time was of prime importance, as the boat train was scheduled to leave in forty-five minutes.

Elder Crystal set out immediately in search of a stretcher, while I went looking for one of the railway officials. From there on things happened so fast that we hardly knew what happened. Out of nowhere appeared an attendant of a St. John's ambulance corps, whom Elder Crystal immediately collared. At the ticket office where I had headed directly, the first man I encountered was the train inspector who proceeded to solve our train problem.

Within a very few minutes a St. John's ambulance drove up with a stretcher aboard, and the train inspector a moment or two later found us to bring the welcome news that a compartment was availble on the train, at no extra cost, which would enable Mrs. Johnson to recline comfortably on her journey into London. The first thing we knew, we were bidding farewell to the Johnsons who were safe and sound in their special compartment aboard the train.

It was indeed a testimony to both Elder Crystal and I. Mr. and Mrs. Johnson were fervent in bearing witness that we were sent by the Lord in answer to their prayers and we could not help but feel the power of the Lord that was manifest in guiding us as we attempted to do the work we were commissioned to do.

MORMONS AT THE FAIR

By Reed A. Benson

ON September 6th and 7th Oxford witnessed her traditional, centuries-old St. Giles fun-fair. For two excitement-packed days Oxford, the Mecca of higher learning, was flooded with over 100,000 people from the four corners of the earth. For weeks children had saved their coppers. For months fun-fair men had vied with one another for space at the fair, each wondering who would be the lucky applicants. This was no ordinary fair. Hundreds of applications for display space would be turned down.

Yet when two humble Mormon missionaries applied for space at that fair a short time ago—where every available inch was already allocated—the way for them was opened. With God all things are possible, and His Spirit permeated the hearts of those whose responsibility it was to say yes or no to all applications. To the young missionaries they said yes, even though it meant extra space must be provided for concessions.

The fair brought the name of the Church before thousands. Hundreds received free tracts. People from Iceland to China, from Canada to India heard the story of Joseph Smith.

Ministers of various faiths requested tracts, some stating that their own church members had asked for them.

Many were bewildered at the enormous youth programme in the Church. The people who looked at the Church publications —**The Improvement Era, Church News, Children's Friend, Millennial Star**—were amazed at the vitality, practicability, and inviting programme of this Church. "If you only had a church where we live!" was often the complaint of mothers who lived in the villages and hamlets of England.

"That's marvellous," exclaimed one lady after hearing about the high ideals and standards of this Church, "but why doesn't all the world know about it? I've never heard it before."

That remark caused us to reflect deeply upon God's word that "the voice of warning shall be unto all people by the mouths of my disciples whom I have chosen in these last days," and surely that will be fulfilled!

Never a day goes by that God doesn't strengthen His missionaries all over the world. As we Oxford missionaries closed our stall at the St. Giles fair and bade farewell to Elder David Meyer who had helped us so much with our display, we reflected upon the goodness of the Lord to us and exulted anew in the knowledge that the only way peace and joy will ever come to the world is by acceptance of the Gospel of Jesus Christ, which we bear to the world. As one visitor so aptly put it, "The whole world needs Mormonism!"

HAVE YOU THE TIME?

Have you the time some kindness to bestow
Upon God's helpless creatures here below?
A beast of burden bore the King of Men,
And He the struggling ox drew from the fen,
Have you the time?

Have you the time to greet a little child,
To be the pal of romping girls and boys?
The Master paused, and took them on His knee,
Caressed and blessed them, shared their tears and glee.
Have you the time?

Have you the time to seek the erring one,
And rescue from the burning famished men?
The Saviour raised a woman from the dust,
And bade her go in peace, in Him to trust.
Have you the time?

Have you the time to feed the Shepherd's flock,
To visit the afflicted and oppres't?
The Son of Man gave free the bread of life.
Restored the blind, gave peace where all was strife.
Have you the time?

Have you the time to seek His straying sheep,
And lead the wanderer into the fold?
The Seer of Nazareth sought His lambs afar,
And died upon the cross to ope the door.
Have you the time?

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